

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, NOVEMBER 23, 1899.

VOL. II, NO. 2.

Brethren, do not neglect the appeal of Secretary Rowe in behalf of the Church Building Fund, which is an important object in our benevolence. Every church in the State that has a house of worship ought to have the privilege of making an offering to this fund. If some should give only \$1.00 apiece, others would give \$50.00 each, and thus an amount worthy of our number and ability would be raised. Any church in the State would give something to this fund, if the matter were properly presented and worked up by the pastor. The cause is actually suffering in many places from want of suitable houses of worship. Just a little help from a great number of churches would tell wonderfully in building up the cause of Christ. Some of our churches have already made their offerings, and have done well. On last Lord's day Vicksburg gave \$100.00 for this fund, and \$25.00 for Ministerial Cottage at Clinton. Others are doing as well. But remember that November is the month designated by our State Convention for pushing this work. The month is rapidly passing, and unless prompt steps are taken, will be gone before many pastors take hold of this matter. How easy it would be for our 1200 churches co-operating, to raise a sum that would in a measure relieve the strain at this point. By pushing their work along this line, our Methodist brethren have forged to the front in the destitute places in Mississippi. They recognized the importance of work along this line several years ago. They saw their opportunity—they seized it; hence they are in the lead in establishing themselves in the destitute places. Let us emulate their wise example in this regard, and thus strengthen our stakes and lengthen our cords. This we have is a fine opportunity.

The Walnut Street Baptist Church of Louisville, Ky., voted on last Wednesday night (20th for and 87 against) to sell their present church property for \$125,000 net, retaining organ, bell, pews, chandeliers, fence, etc. This church has not determined where it will locate it will not move until next Spring.

Evangelist D. L. Moody has recently suffered from an attack of heart trouble, but is now resting better.

It seems that the conscience of almost the entire commonwealth is being aroused by the fact that Mr. Roberts an acknowledged polygamist has been elected to sit in the 56th Congress of the United States. Mr. Robert's Gentile constituency are weakening on him very rapidly, charging that he has failed to do what he promised them he would do. The Commercial Appeal of the 20th instant, contains a sensible editorial on the Robert's case.

We had pleasant calls from Bro. L. A. McDurmit, of Goodman, and Captain W. J. Wadlington, of Vaughans.

We note with sadness the death of H. F. Young, which occurred early Saturday morning at his home in Itta Bena. Bro. Young was a leading member of the Itta Bena church, and will be greatly missed.

Gov. A. J. McLaurin has issued a thanksgiving proclamation, fixing the day, of course, on Thursday, Nov. 30. We honor the Governor for this public proclamation and recognition of this day. Let Christian people assemble in great numbers on that day. We shall thus honor God and help humanity.

Two cases of bubonic fever are reported on a South American ship at New York. The ship has been thoroughly disinfected, and the patients removed to Swinburn Island. The entire crew will be held in detention quarters on Hoffman Island for ten days. It is said that the rat is a potent factor in the spread of this disease, it being affected by the plague as man is.

Mrs. T. J. Bailey, wife of the editor, and children reached Jackson on the 18th inst. So the editor and family are comfortably domiciled at 202 Mississippi street. All are in fine health, Miss May having recovered from yellow fever.

Last Lord's day was the second Sunday service in the First Baptist church, Jackson, since the fever broke out. Pastor Varborough gave us a fine sermon. At the morning service there were two accessions by letter; at the evening, one. The congregations were good, and, it was a day of solid advancement in the cause here.

Pastor T. J. Moore, formerly of Carthage, has accepted the care of the Friendship church, located in the thriving little village of Lena, the home of The Harmony Institute. This school is rapidly growing, and promises to do much good in the line of religious education. Bro. Moore's correspondents will note the name of post office.

We learn through Bro. T. T. McRae, formerly of Natchez, now in attendance upon the Theological Seminary at Rochester N. Y., that that State is making a vigorous fight against the saloon, under the motto: "In the name of Jesus Christ our king, the liquor traffic must die." Let us all pray for their success.

A matter that has caused not a little unfavorable comment in Washington recently is the disinclination of chaplains to go to the Philippines. Three chaplains who recently received orders to go to Manila, have secured a revocation of the orders, and a fourth has applied for retirement rather than make the trip; while a fifth chaplain now on duty in the State of Washington, has provided the War Department evidence to show that he is already past the age for retirement, having been born three years earlier than is recorded on the official files of the War Department. Strange to state, the only chaplain now in this country who has asked for assignment to duty with our troops in the Orient, is Rev. W. D. McKimmon, a Roman Catholic priest, who has already served in the Philippines with the California volunteers. Recently a delegation of Washington pastors called upon the President to discuss the scarcity of chaplains, but no arrangement for supplying the wants has yet been made. When it is considered that many re-

ligious organizations are spending thousands of dollars every year on foreign missionary work, it is strange indeed that they do not take up the splendid field that is open for them in Philippines. Instead of spending out money to support missionaries in China, India, here is a fine opportunity for missionary army chaplains to be sent to the Philippines, to be supported by Uncle Sam. Something should be done to remedy this matter, or the great church organizations will subject themselves to much criticism.

From a letter from Bro. I. N. Ellis of Hazlehurst, we learn that Dr. Fawcett of Hot Springs has been called to, and has accepted, the pastorate at Hazlehurst, and will begin his work on Jan. 1st, 1900.

Bro. L. A. Duncan of Meridian and J. Rogers of Shubuta were welcome visitors to this office on their way to the Young Peoples Meeting at Canton.

Admiral Dewey and his bride returned to Washington on the 14th, after a bridal sojourn in New York. They drove at once to the Admiral's home at 1747 Rhode Island Avenue, which the American people presented to the Admiral in recognition of his brilliant victory at Manila. It has been learned that the preliminary steps to convey this home to Mrs. Dewey have been taken and that the transfer will be perfected very soon.

Within a few days a large force of workmen will be engaged in placing a new carpet on the floor of the House of Representatives. This extensive renewal is necessitated every two years, so rough is the use which the national legislators impose on the floor covering. The carpet cost \$2.20 per yard, double width, and the outlay aggregates \$1,800. The House is very particular about its carpets, and the design is painted on a small surface and brought to Washington for the inspection of the Chief Clerk, whose approval is imperative. This pattern is reserved exclusively for the House.

1900.

The General Conference of the M. E. Church, South, is actually at work, and is meeting with encouraging success, in raising \$1,300,000 for educational work.

At the meeting of the Southern Baptist Convention in Norfolk, in May, 1898, a committee was appointed to arrange for a suitable celebration for the year 1900. At Louisville, last May, said committee presented the following report:

"In compliance with the suggestions made by the Georgia Baptist Convention, and approved by the Southern Baptist Convention, we respectfully recommend:

"1. That the year 1900 be observed as a memorial year by our Baptist churches, in which special effort will be made to more fully inform them of the graciousfulness of the divine blessing received during the past century, and to better organize and equip them for the mighty work which lies before them in the century to come.

"2. That every State convention or association and every district association within the bounds of the Southern Baptist Convention be requested to hold at least one session, and that every church within the bounds of the Southern Baptist Convention be requested to hold at least one meeting each quarter, the object of which meeting shall be as follows:

"1. The giving of thanks to God for his great mercies and blessings upon our denomination and its work during the past century, as shown specially in the giving to us of a faithful and able ministry of the gospel; in our large numerical increase; in the great enlargement of wealth and intelligence among our people; in enlarged liberality; in the position attained by them in the world; in the influence vouchsafed them as a denomination upon the social, civil and religious life of our nation and of the world; in their increased educational advantages; in the spread of our Baptist doctrine; in the development of the doctrine and the spirit of missions, and our enlarged facilities for the evangelization of the world.

"2. The making of special effort to interest and inform our people in the denominational life of the century now closing and in all the departments of our work as now being conducted.

"3. The better organization and equipping of our people for the work which lies before them in the century to come.

"4. That the Southern Baptist Convention arrange for an extra day during its meeting in the year 1900, which shall be given to meetings of a similar character, and that a special committee be appointed at this session to arrange for the same.

"5. That special arrangements be made during the coming year for the accurate enrollment of the churches and pastors and several leading members in each church within the bounds of the convention, and for securing annual tabulated statements of the contributions of the churches, for the various objects of the Convention, and for securing such other information as may be desired.

"6. That provision be made for the preparation and circulation of such tracts, pamphlets and other literature as may be needed to inform our people concerning the objects specified.

"7. That a committee of one from each State be appointed, to whom shall be added the Corresponding Secretaries of the three Boards and the Statistical Secretary of the Southern Baptist Convention, whose duty it shall be to take charge of this work. Said Committee shall have authority to employ such agencies as in their judgment shall seem wise for carrying on the work assigned them. All expenses of these agencies and of this Committee shall be borne equally by the three Boards of the Convention.

"8. That each State Convention or Association, or its Board, be requested to appoint a committee of five to co-operate with the committee named above, and that such State committees be requested to appoint a committee of five in each District Association, who shall in turn provide for a committee of three in each church within their bounds, all of said committees to co-operate with the General Committee of this Convention in the work herein suggested."

In order to the carrying out of the recommendations in this report, a great deal of machinery will be required. The report is all right, but it means work, and a great deal of it. Are we ready to undertake it? We have printed the report in full, that the brotherhood may read it and study it. It is what was thought wisest by a great body of learned and pious men. It is, therefore, worth our study.

THE B. Y. P. U. MOVEMENT.

A great many people in our State believe this movement to be fraught with very much good to

the cause of Christ. Some others just as sound in doctrine and as pious in life, are at heart opposed to it. And still a middle class looks upon it with some suspicion, while yet they see a good deal of good in it. This class is vacillating, "like a wave of the sea driven with the wind and tossed," unsettled, inefficient, inactive. Not wicked, not vicious, only "lukewarm." They lay the flattering unction to their consciences that, since they are neither for nor against the movement, they have no responsibility in relation to the matter. The first class is worthy of great respect, because of its manifest interest in a movement which, it seems, could have no object but to build up the cause of Christ. The second class also commands respect, because it believes there is danger in the movement, and lifts a voice of warning. The third class does not deserve much consideration, because it will not investigate and reach a conclusion—reach conviction.

We apprehend no danger whatever that the unions will overshadow the churches. Some fear that the unions will actually supplant the churches, or at least weaken them, or rob them of the honor that ought to mark their existence. In the first place, a union cannot be inaugurated in any church without the approval of the church, because it must be inaugurated by the church; and the church would not do a thing it did not approve. Each local union is a child of the church, could never have been born without the church. If it is wise each church will canvass its own situation, and create such agencies as will be best adapted to the accomplishment of its particular work. Some churches will find a young people's union almost indispensable. Others will find it hardly practicable to maintain an efficient union; possibly some could not have one at all. The whole question is left intirely with the churches. If we believe in the interdependency of the churches, certainly we would not object to each church putting on foot any agency that might appear best, unless such action might appear unscriptural.

The advocates of the B. Y. P. U. movement freely accord to any local church the privilege of not establishing a local union if it deems such a course best. They ask in return that those churches which do not deem such a movement expedient, will not deal, or speak, harshly, of those which can better fulfill their mission with the help of an union. Such questions as the above must be dealt with

and decided by the church. The glory of the churches is enhanced by whatever success the unions may achieve. It is all nonsense to talk of a Baptist union as unscriptural. Very few now speak of Sunday Schools as unscriptural; and yet they are as unscriptural as Baptist unions. It would be worse than folly to cavil over the existence of a State B. Y. P. U. organization, from scriptural considerations. Just as well question the right of a State Convention or district association. One has about as much foundation in scripture as the other. The truth about the matter is these things exist as a matter of expediency and efficiency in co-operative work.

THE LORD'S SUPPER.

By Whom and How Often Shall it be Observed.

[A paper read before the ministers and deacons meeting of Coldwater Association, unanimously adopted and requested published in THE BAPTIST.]

This ordinance is called the "Lord's Supper," because it was instituted by our Lord at supper time. Many new terms were early introduced in the churches, among which the principal ones are "Communion" a term borrowed from 1 Cor. 10:16, and "Eucharist" because of the hymns, psalms and thanksgiving accompanying it. The institution is recorded by Matt. 26:26, Mark 14:22, Luke 22:19 and 1 Cor. 11:24. Its institution "in remembrance" of Christ is recorded by Luke and Paul. John does not mention it at all, but his discourses of Jesus in chapter 6:51 is referred by many interpreters to the Lord's Supper. It is a commemorative feast not to be confined to the personal disciples of Jesus or the converts at Jerusalem. It is and has been the law of the churches expansion, that this should form part of its life everywhere. Paul preached its observance everywhere, and his language is not that of a man who is setting forth new truth, but of one who appeals to truth familiar to his readers, and wherever the disciples have gone they have remembered to teach this as one of the "all things to be observed." It is to be perpetually observed, subject to the limitations which Jesus himself threw around it. He said while instituting it, "as oft as ye do this, ye do show forth the Lord's death 'till he come." And Paul in 1 Cor. 11:20 shows clearly that he regarded it, as of perpetual obligation among the Lord's people. If then it is a law established by our Lord, that it shall be observed, the

question naturally follows, by whom? The Holy spirit has given us directions which can't be misunderstood. The qualifications are four, Regeneration, Baptism, Sound doctrine and Fellowship. "Then they that gladly received his word, were Baptized" * and they continued steadfast in the apostles' doctrine and fellowship and in breaking of bread and in prayers." Acts 2:41, 42, 47. Only those who comply with the law of the Holy Spirit are entitled to a seat. I need not argue that the supper is a memorial ordinance. The command is, "This do in remembrance of me," not in remembrance of each other. In it we "show forth the Lord's death till he come," and not our fellowship for Christians; it is not a communing together, but each, individually, communing with Christ. It is not a sacrifice of the body and blood of Jesus as the Roman Catholics teach, nor is it an expression and symbol of Christian fellowship as many evangelical Christians believe, nor does it in some mysterious way contain the body and blood of Christ as is held by the Lutherans, but simply a memorial showing forth his death till he come again.

The question often asked, Will we not all commune together in heaven, and if so why not here? shows ignorance of Bible teaching. There will be no churches, no baptism, no Lord's supper, in heaven. It is an ordinance to be observed until he come, and not after his coming. Here we partake of the symbols of an absent Christ; there, we shall be with him. Since we are to observe it till he come, we are also to observe it according to his form. "Hold fast that form of sound words which thou hast heard of me." "God be thanked that ye have obeyed from the heart that form of doctrine which was delivered you."

According to the form he gave, the first thing necessary is regeneration. The Corinthians, to whom Paul gave the ordinance, are called "saints," and there was none among them who did not profess faith.

Again, the formula says baptism is a prerequisite. At the beginning of his ministry Jesus was baptized; at the close he instituted the supper. Thus he teaches by example the placing of baptism before the supper. So if we follow his form of the ordinance, as well as his example, baptism must come first; and, believing nothing is baptism but an immersion in water of the believer, we must see that all who

have not thus complied with our Lord's command cannot come to his table. Again, the formula says there must be sound doctrine and fellowship.

"Unto the church at Corinth," Paul addressed this language, "I have received of the Lord that which I also delivered unto you." The supper is delivered to the church and, therefore, is a church ordinance of which only church members are to partake. Acts 2:46, 47 shows that those who were baptized upon a profession of faith and were added to the already believing body of disciples, were those who broke bread. In verses 18:22 of 1 Cor. 11, Paul reproves the church for the abuse of the supper. So if any who were not members had been permitted to observe the ordinance, the church could hardly be held responsible for its abuse. In addition he writes the church to exclude from her fellowship immoral persons, and not to eat with them, 1 Cor. 5:11, 13. It follows, therefore, that the churches cannot invite those without to the Lord's table, for that is beyond their jurisdiction. Nor can she eat with those walking disorderly or out of fellowship, for it is commanded to withdraw from them, (1 Thess. 3:6.)

The second question asked by the subject is, How often shall we observe the Lord's supper? Baptists take the Bible as their creed, and rightly are great sticklers for a "Thus saith the Lord." We have seen the thus saith the Lord for those who should take the Lord's supper, so if we can find a "Thus saith the Lord" for the time of its observance we should endeavor to follow it. Search the scripture and what it says, let's do. There are only two passages in the New Testament having the slightest reference to time at all. One passage is Acts 2:41, 46. "And they continuing daily with one accord in the temple, and breaking bread from house to house." The other is found in 1 Cor. 11, 25. "For as often as ye eat this bread and drink this cup," etc. Upon these two passages we must base our reasoning and reach our conclusions. Alexander Campbell construing the "breaking of bread" from house to house "to refer to the supper, established its observance in the Campbellite church as often as they come together. But surely few will contend that this has reference to the Lord's supper; and as Act. 2:42 does not refer to time, we are shut up to our passage "as often as" to determine how often it shall be observed. Paul means here to impress the thought that they are

to proclaim the Lord's death till he comes again, at whatsoever time they take it, and he knows nothing nor says anything at all about a fixed time to observe it. Since there was no fixed time by Christ, by Paul or Apostolic practice, and no "thus saith the Lord," with regard to time, I think it a matter that must be determined by each local church in its own sovereignty when and how often it shall celebrate this tender memorial given by Christ, and commanded to be kept until he comes again.

STRAY SHOTS.

Our Sunday School lessons this year have been bringing out many interesting points in Jewish history—mostly relating to the captivity of Judah. We sometimes seem to get a little mixed and bring in the Israelites also. Now, it may be remembered that Judah, with a part of Benjamin, was a separate nation—after the death of Solomon. The ten revolting tribes set up another religious service and wandered away from God first, and he allowed them to be taken into Media, and a strange people were brought to fill their places—inhabiting Samaria; hence the Jews "would have nothing to do with them."

The captivity of Israel was long before, and they were known as "the lost tribes." In other parts of the Persian empire there were a few scattered, and some of them were likely absorbed into Judah, and returned with the companies that were led back to Jerusalem by Zerubbabel, Ezra and Nehemiah. Not so of the bulk. So we are not studying about Israel; for that nation has never returned. Yet that people were eminently a part of "the children of the promise." It is by no means certain that they were all "dispersed" in the surrounding provinces; but quite possibly "westward took their way"—at least very many of them. Ephraim and Manasse were not sons of a Hebrew mother, yet were of Israel.

But this is wandering; so let us return to the consideration of the Babylonian captivity. God had often reproved Judah for its idolatry; but the people disregarded his law, and he turned them over to their enemies. They were in strict captivity for seventy years. Many of them chose to remain in the heathen provinces, and did not return to Jerusalem with either of the three companies. These and their descendants were among the "scattered abroad" in the Savior's

and apostolic time. It is said of the Jews, however, that they never returned to idolatry; but have, ever since the captivity, worshipped the only true and living God.

Marvelous things are happening in this, our day. Surely some of them are the fulfillment of prophecy. The old saying, "and it shall come to pass," is being answered by the new, "and it came to pass." Israel has long been seemingly lost, and it may be has been searching for herself. But let us not discuss this matter just now—though we know said tribes were not present to join the cry against Jesus: "Let his blood be upon us and our children." It is for this; the rejection of Christ, that the Jews were destroyed as a nation.

Possibly the time of "the restitution of all thing" is at hand. We appear to be in the darkness of night so far as church prosperity is concerned, and many Christians are asleep—not to mention the indifferent, and some who are "lovers of pleasure more than lovers of God." These latter make no sacrifices for the Master's cause, and satisfy themselves with "a form of godliness." Membership in the church and attendance upon public services alone, is far from a "pure christianity."

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DR. JOHN L. JOHNSON.

One who reads *The Manufacturer's Record*, or from other sources keeps himself advised as to the changing conditions of the country, is abundantly aware that in all the elements of material prosperity the South is moving steadily, even rapidly, to the front. Given a decade or two more of development such as we have had for the last ten years, and the man who fled the country immediately after the civil war, because, as he said, the country was ruined, would hardly know the land he left. If our soldiers fought with a courage and desperation unparalleled in military history, they who survived that sad struggle, and their sons, have exhibited the same great qualities in their resolute and persistent efforts to conquer in peace the misfortunes that befell them in war. In a large measure they have already succeeded in doing this; and no month goes by without leaving its record of steady, substantial progress. All sorts of manufactures are here already, and here to stay and prosper; for brick and stone have taken the place of wood, and the tune and music of thrift are heard everywhere as a token of this advance in prosperity, the South has been strong enough this year to have a voice in the sale of its great staple and hold enough to question New York and Liverpool as to its price. And the indications are strong that at no distant period the South will manufacture its raw product and export cloth instead of cotton. When this comes to pass, the Sunny Land will wear her crown again.

Among all the interests that are rapidly developing, none charms me more than the education-interest. The progress in this particular line is a real wonder. Every year for the last ten or fifteen, the stock boast of most of the presidents of our schools has been, "This has been the most prosperous year in the history of this institution." And the beauty of it is, that this is not brag, but a simple statement of fact. I believe it may safely be said that wherever normal conditions have prevailed prosperity has been the rule, and the catalogue has shown an increase of students.

This is true generally in the South. For example, the Woman's College in Richmond, Va., is embarrassed for want of room to entertain its students. The Wo-

man's University opened first this autumn at Raleigh, N. C., was unable to accommodate with board all who applied the first day. And so for many others I could mention; but I am thinking especially of our own state. Look at

MISSISSIPPI COLLEGE

Opening during the panic, with yellow fever only a few miles distant. Did you read the directions of President Lowrey II, telling the boys how to flank the fever and get into Clinton? The boys read them, followed them and went to college over all difficulties. Some thought then that the President was unwise in urging them to try it; what do they think now? I for one wish to congratulate him on his foresight and courage and success. Let us stop talking and thinking about moving the college on any horizontal line, and do our best to move it up, in numbers and equipments. Last year I went up to

BLUE MOUNTAIN COLLEGE

to lecture for a week or so. President Lowrey III, told me that it was "the most prosperous year in the history," etc., and I believed him. This year he says the same thing and I am reputed to believe him again, and I believe I do. Indeed I hear that the hammer and saw are going on constantly up there, putting up new rooms for girls now on the ground and waiting for them. A few weeks since, I was in Columbus for a day or two, and President Kincannon of the

INDUSTRIAL INSTITUTE AND COLLEGE

insisted on my going to see the morning dress-parade of the "girls in blue." Mr. K. was once a student of mine at Oxford. It was my custom to have my students obey me as long as they were with me and I have made it a rule to obey them, if possible, after they leave me. Consequently, I had to go down and conduct chapel exercises for him. These over, the president spoke pleasantly of his old teacher and then gave me *carte blanche* to speak to his girls as long as I pleased. Knowing from large experience how grateful it is to teachers to be relieved of an hour's work, for their sake, of course, I occupied the chief part of the first hour. It was an inspiration to look down on between nine hundred and a thousand young eyes and to see them sometimes dimmed with tears, sometimes lit with laughter. I do not mean that there were a thousand girls in the College, or, for that matter, even nine hundred; for each girl had two eyes. But there were more than four hundred and fifty, then there, and

they have been coming ever since.

What do these things mean—these crowds at our schools? They talk in some measure of the popularity of the presiding officers; but more than that do they speak of the moving popularity of education itself. I do not believe it would be rash to say that we have entered upon an educational boom, and that before very long some of our schools will register annually a thousand students. Many years ago, that excellent paper, the *Religious Herald*, said, half-wittily, half-humorously, of our own southwestern states, that it "had already two or three universities and the people were out in the woods, cutting poles to build another." That statement is truer as to its spirit now than when it was made. Texas, for example, has several universities with equipments that even the *Herald* might praise. The Texans are not cutting many poles just at this writing; but Dr. B. H. Carroll has just raised one hundred thousand dollars to enlarge the educational plants in the Lone Star State. Texas Baptists are the fastest of all our people, but the older states are not going to be left utterly and hopelessly in the rear.

Young man, young woman, what are these things to you? If you don't get in the procession, you will be a "back number" before you get old. Don't be that; go to school!

Purnell Place, Nov. 18, 1889.

Married.

On Nov. 15th, 1899, at the residence of Col. J. P. Barksdale at Goshen Springs, Rankin county, Miss., by Eld. W. W. Kersh, of Brandon, Rev. J. B. Lawrence, late graduate of Clinton College, and Miss Helen Alford, daughter of the late Capt. S. F. Alford. The writer has known this popular young preacher and his pretty young wife from their childhood, and has watched their growth and development with interest and pride. Young Bro. Lawrence is one of our leading young ministers, and he is extremely fortunate in captivating such a womanly and modest bride. We recommend them to the kind consideration of the brethren and sisters where they may go.

W. W. KERSH.

Material or Talent.

Neat and conclusive was the reply of the artist Turner to a somewhat niggardly patron who one day came into his studio. The rich man looked at a picture, and asked what was the price. The artist named the sum he had set upon it.

"What!" exclaimed the buyer, "all those golden sovereigns for so much paint?" "Oh," replied Turner, "it's paint you are buying? I thought it was pictures. Here," producing a half-used tube of color, "I'll let you have that cheap; make your own terms," and turning his back on the astonished patron he went on painting.—*Baptist Union*.

ITEMS.

The establishment of woman's work in Indian Territory has been accomplished after years of laboring and waiting. Societies seem anxious to learn methods of work. Mrs. W. H. Kuykendall reports one meeting at which 100 women were present, including several full blooded Indians.

Twenty-eight persons are now supplied with monthly mission data for State papers.

Sample packages of monthly missionary literature as issued by the Mission Rooms, were sent to every pastor, Home, Foreign and Sunday School Boards paying for same.

The Mission Rooms in Baltimore remained closed one day during last winter, owing to the blizzard—a very unusual occurrence, as work is continued unremittently winter and summer.

Drawing Nigh.

"It is sometimes said that tomorrow is the unknown; unknowable land, and we have no knowledge what it may bring. Yet all nature and all life are getting ready for the consummation of the yesterdays and, while we may not clearly discern the future, from the signs of the times, it would appear that we were about entering that glorious period in which the King shall come. Is it not possible that we may be instrumental in retarding or hastening His coming? In olden times, God spake by Malachi saying, 'Bring ye all the tithes into the storehouse and prove me now herewith if I will not pour you out a blessing that there shall not be room to receive it.' Wonderful kindness, love and condescension displayed in pleading with men to prove Him? Yet 400 more years elapsed before the coming of the Savior. It may be the blessing was delayed because selfishness ruled hearts and offering were withheld."

Poetic Lives.

I believe our lives are too prosaic. I think we might all live up in a purer air. I think the strange beauty of nature all around us might be more fully grasped. I think that made pure and strong by thoughts like these we might all make our lives to be poems:

"Be good, be true, and let who will be clever;
Do noble things, not dream them all day long;
And so make life, death and that vast forever,
One grand, sweet song."

Contemplation and Action.

The Christian life, like all life that is worthy of the name, has two sides—the contemplative and the active. The ideal of life is found in the proper adjustment and harmony of these two elements. If we would develop our natures symmetrically, we must not allow ourselves to be so absorbed in activities, even of the highest kind, as to leave no room at all for meditative thought. Common life and service need the inspiration of great thoughts. The more intense and manifold the activity the greater the need. Our service will lose its qualities of highest value, if it is not inspired and sustained by lofty thought and Divine fellowship. We cannot maintain our spirituality if we are never alone with God. On the other hand, we are not to give ourselves up so completely to brooding thought and rapt devotion as to forget the needs of our brother who lies on the roadside wounded and ready to die. Devout and rapturous thought must translate itself into loving, helpful deed. We must "keep the heart with all diligence," and at the same time must "do good" as we "have opportunity."—*Baptist Union*.

Give Christ the Reins.

It is related that Mr. Henry Drummond was on one occasion asked to use his influence with a man who had become addicted to the use of strong drink. The habit had gained a firm hold. Mr. Drummond began the interview by asking him: "Suppose your horses ran away, and you lost control of them, and they turned a steep hill, what would you do?" The man replied that he could do nothing in such a case. "But suppose"—added Mr. Drummond—"some one sat by your side who was stronger than you, what would you do?" The man at once replied: "I would give him the reins." This gave Mr. Drummond the opportunity he sought. He was quick to seize it. He pointed out to the man the peril in which his life stood because appetite and passion had gained the mastery, and, reminding him of the nearness and helpful power of Christ, urged him to put the reins in Christ's hand. There is no surer way in which a man who is being borne away to destruction by ungoverned passion can recover the mastery of himself than by entrusting the rulership of his life to Christ. Give Christ the reins.—*Baptist Union*.

"The Poetry of Motion."

Mr. Kipling has told about locomotives that expressed themselves in rhyme, but never of an engineer who unconsciously made verses. Yet such an one, according to a New York exchange, was William Blue, employee of a trunk line.

One of Blue's duties was to haul the through freight over the western division, and his pet engine was No. 2. One night he had an accident. One of the flues in the boiler blew out, and he was stalled, blocking the main line.

He reported the matter to the division superintendent, unwittingly, as follows:

"Engine two blew out a flue. What'll I do?"

"BILL BLUE."

Then he sat down to await instructions. This is what came over the wires from the superintendent's office about twenty minutes later:

"Bill Blue: You plug that flue in engine two, and pull her through in time to get out of the way of twenty-two."

This order is stuck up in the cab of engine two.—*Youth's Companion*.

The Young Christian's Motive.

BY REV. EDWIN T. HISCOX.

When John Wesley was at college he wrote his father of the petty persecutions that came to him when he tried to live his religion. His father replied: "Does anybody think that the devil is dead or asleep, or that he has no agents left? Surely virtue can bear being laughed at. The Captain and Master endured something more for us before he entered into his glory, and unless we track in his steps, in vain do we hope to share the glory with him." When he afterwards learned that Charles shared the same experience he "rejoices to have two sons at Oxford to whom God has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them. Go on, then, he adds, 'in God's name, in the path to which your Savior hath directed you: walk prudently; I doubt whether a mortal can arrive at a greater degree of perfection than steadily to do good, and for that very reason, patiently and meekly to suffer evil. Bear no more sail than is necessary, but steer steady.'"

In these days the young men would probably be advised that they were injuring their chances of promotion. I have known a young minister advised not to take the pastorate of a small church, because he "could do better," and this advice was given by a "prominent minister." "If you will stay with us," said a theological seminary president, "I think I can help you to a city pulpit." Which spirit more tends to power in the church, that of the Wesleys, or that of the 'successful' ministers of our own day?—*Baptist Union*. Saratoga Springs, N. Y.

Strictly Dutiful.

Here is a clever anecdote from *Tid-Bits*, illustrating more than one phase of the Irish character:

The Ancient seat of the Castlereaghs overlooked Lough Swilly, and it was one of the most princely residences in Ireland. Eventually it fell into decay and was not inhabited. As usual, in such circumstances, when the peasantry wanted to build a pig-sty, repair a road, or anything of the sort, they took the stones from the ruined castle, which was disappearing piece-meal, when one day, the Lord Londonderry paid a visit to his Irish property. When he saw the state the castle was in and reflected on the fact that it was so much identified with the history of his family, and seen as a ruin was a glory of Ireland, he determined to put a stop to the encroachments that had been made upon it. Sending for his agent to give him orders that the people were no longer to remove stones from the building, he instructed him to have the place inclosed with a wall six feet high

and well coped, to keep out trespassers. That being done, he went his way and did not return to Ireland for three or four years. He then found to his amazement that the old castle had completely disappeared, and in its place there was a big wall enclosing nothing. Sending for the agent he demanded to know why his orders had not been carried out. The agent insisted that they had been.

"But where is the castle?" demanded the marquis.

"The castle is it? Bedad, I built the wall with it, my lord! Is it for me to be going miles for materials with the finest stones in Ireland beside me?"

In telling the man to build the wall Lord Londonderry had said nothing whatever about preserving the castle, which is now a thing of the past. Nevertheless, the wall is a good one.—*Baptist Union*.

Queries.

TO THE BAPTIST.

I was not reared a Baptist. Have become one since I married. Therefore I feel that I have many things yet to learn.

1st. When there is a regularly organized Baptist church and settled pastor in a town or community, is it customary among Baptists for a Baptist preacher of a neighboring town, without invitation from church or pastor, to come to that place and in vacant houses, halls and Peto Baptist houses hold series of meetings?

2nd. If a Baptist church that is in full fellowship with the denomination and with the State, Home and Foreign Mission Boards closes her doors against a certain Baptist preacher who is not in fellowship with her organized missionary work and if the pastor writes that preacher that he does not fellowship his doctrinal views, is it right for that preacher claiming as he does to be a Baptist preacher to intrude himself upon that church and pastor and hold

an independent meeting in that little town. Respectfully.

W. L. A. STRANBURG,
State Springs, Miss.

Nov. 13th, 1899.

Some Strange Things and Two Questions.

I notice in THE BAPTIST of Oct. 12th in an article from Bro. J. R. Sample, on Regeneration in which he said: "The work of the Holy Spirit, in Regeneration, is not to be explained, or understood," then proves his assertion by quoting the following: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit," and "I know that where-as I was blind, now I see." "But he could not explain it."

Then Bro. Sample continues right on and tells us all about it, when and how, revealing to us the "unexplained not understood" mystery, viz. That Regeneration is the work of the Holy Spirit, independent of the gospel. This message, for some purpose, and I thought a wise one. Christ and the Apostles have not told, (as I can find,) but I hope that the revelation of this message, will not frustrate the purposes of God in the salvation of sinners, by the gospel, as the command to repent and believe, is still enjoined on sinners, on penalty of hell.

Question 1. Is there any danger of any of the elect perishing before the gospel reaches them, or for unbelief after it is preached to them.

Question 2. Will any except the elect be Regenerated so they can repent and believe?

Will Bro. Sample please answer the above questions, directly as asked and get me out of the dilemma in which he has left me.

J. D. STONE.

Pains in Head, Neck, Shoulders, Back, Front, Sides, Hips and Limbs are readily cured by Simmons Squaw Vine Wine or Tablets.

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Mr. E. W. Stephens, Moderator of the Grand Association of Missouri, writes in a private letter:

"I am just now in the midst of 'Yates, the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more."

Address,

BAPTIST SUNDAY SCHOOL BOARD,

167 N. Cherry Street, Nashville, Tenn.

Reply to Dr. Bowen.

Sardis, Miss., Nov. 13, '99.

TO THE BAPTIST:

Will you kindly grant me space to reply to Dr. Bowen's article in your issue of the 9th, inst.? I could not reply serially to all the references he makes without trespassing upon your space more than I am willing to ask, or you prepared to grant. Suffice it to say that I have examined all the scriptures to which he calls my attention, and I do not find a single one which supports his contention for an "unconditional election of certain persons to eternal salvation." The learned brother, unintentionally, of course, shifts the question from one of unconditional election to election simply. In the latter I most heartily believe, but the former I cannot find taught in the Scriptures anywhere, although Bro. B. says the "Bible is as full of it as the body is of veins."

Let us notice briefly some of Bro. Bowen's scriptural references. "Therefore hath he mercy on whom He will have mercy and whom He will He hardeneth." Rom. 9:18-20. We might interpret this as having reference to eternal salvation and still there is no unconditional election in it. But it has reference only to the rejection of the Jews as a nation and the letting in of the Gentiles to God's favor. Paul is endeavoring to convince complaining Jews that the God of all the earth had the right to do this, and as an illustration he shows them that the potter has power over the clay to do with it as pleased him, and inferentially to show that the Lord was right in setting aside unbelieving Jews who endeavored to attain unto righteousness "by the works of the law and not by faith," as stated in verse 32. He also refers to Pharaoh whom the Lord raised up in order that He might show His power in him. The Jews as a nation had rejected Christ and the process of hardening in unbelief has begun.

Bro. Bowen's next reference is to Ps. 2:8. If David means here that all these were given to Christ as unconditionally saved persons, then indeed is he to make a very peculiar disposition of them, for he tells them in the next verse, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." If it proves anything for Bro. B's contention, it proves too much, because it takes all the heathen and the "utmost parts of the earth."

The next reference is to John

17:6. Thine they were and thou gavest them me." The remainder of the verse which Bro. B. does not quote reads: and they have kept thy word," using the past tense, and has reference only to the immediate Disciples of Jesus whom the Lord gave to his fellow-laborers while He was here on earth. This interpretation is made plain by reference to 18th and 20th verses of the same chapter in which Jesus says: "As thou hast sent me, so I have sent them," and "I pray not for these alone but for them also which shall believe on me through their word."

Again Bro. B. quotes: "All that the Father giveth me shall come to me." "This is the will of the Father which sent me that of all which he hath given me I should lose nothing." John 6:37-39. In this immediate connection Jesus says: "For I came not to do mine own will, but the will of Him that sent me." Verse 38, and this is the will of Him that sent me that every one which seeth the Son and believeth on Him may have everlasting life." Ver. 40. To fit Bro. Bowen's interpretation this should read: And this is the will of Him that sent me, that every one he hath from all eternity chosen unconditionally to be saved, may have everlasting life. Seeing and believing on the Son could not be considered in Bro. Bowen's plan of salvation. The reasonable and only logical interpretation of this is, that in the covenant of grace which the Father made with the Son, all who should believe on the Son should be given to him, and that none of them should be lost. It would be a logical monstrosity for any unbiased mind to see any unconditional election here.

Again Bro. Bowen quotes: "According as he hath chosen us in him before the foundation of the world." "Having predestined us unto the adoption of children." Eph. 1:4-5. Paul here reminds the Ephesian brethren that the Jews and not themselves were chosen in Christ before the foundation of the world—that they should be holy and blameless in love; that they—the Jews—were the chosen people of God and should be to the praise of his glory who first trusted in Christ." Ver. 12. Now in the 13th verse he changes the pronoun from we to ye and says: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise," etc. The references above are to

the Jewish nation, and have no application to individuals nor to eternal salvation. God, by his prevenient knowledge, and in keeping with the covenant made with the Son, ordained, predestined, elected from all eternity, every one whom he foreknew would believe on his Son, and beyond this no scripture warrants us to go.

Bro. Bowen cites Rom. 8:30. This is an unfortunate reference for his contention, if he will only take in the preceding verse. "For whom he did foreknow," etc. It is a wise maxim; "Expressio unius est exclusio alterius," and applying it to this scripture we reach the conclusion that none were predestined, called, justified, glorified, except those who are included in the expression, "whom he did foreknow." This foreknowledge must be in some special and peculiar sense, because God foreknows all things. What is this special sense in which he knows them that are to be justified and glorified? Manifestly their acceptance of and faith in his Son. It was this foreknowledge of their faith that distinguished them from all others whom God likewise foreknew, but not in this special sense.

Bro. Bowen quotes Eph. 2:5-8. I cannot imagine how Bro. Bowen intended to apply this, since there can be no disagreement between us on the fact that salvation is of God's free grace; and the text says it is "through faith." Then, faith is the condition, and the reference is unfortunate for Bro. Bowen's position; as the gift of salvation comes through faith, it cannot therefore come as an unconditional decree.

I must conclude, or this article will be too lengthy.

Bro. Bowen's concluding statements effectually destroy all his previous argument. He says, as I heartily believe in man's free agency as I do in election. I rejoice in the free salvation offered to every creature, and none are barred by election from coming, etc. He says, again: "Both doctrines are taught in the infallible Book, and I believe both. To reconcile them is not mine to do, but his."

Here we have a candid confession from the learned Brother, that the two are inharmonious and beyond his power to reconcile them. I fear my good Brother is deceiving himself; for I cannot believe that a strong, educated, reasoning mind can truly accept and believe two inconsistent propositions.

If unconditional election is taught in the Bible—I mean unconditional election to eternal salvation—then I insist that man's

free agency and personal accountability is not taught, because God does not and could not teach that two inconsistent and irreconcilable propositions are true. He cannot be the author of contradictions. I do not wish to be understood as saying that we are to believe only those things we can understand. I know there are thousands of things in nature and elsewhere we cannot comprehend and yet we must believe. The truth is, there is very little that we do understand; but the question is not that of comprehending, and the believer in these two incompatible doctrines should not hide behind this defense. The question is, can a reasoning mind accept two propositions as true which are palpably self-contradictory? It is just as impossible for two self-contradictory propositions to be true as it is for two impenetrable bodies to occupy the same space at the same time. Unconditional election and free agency are self-contradictory and therefore cannot both be true. To believe the former makes God the author of all sin, puts him in the attitude of creating men and women for no other purpose than to have them writhe in the torments of the damned through all eternity, and ascribes to him attributes and principles which in comparison with Nero, would make the latter a paragon of virtue. On the other hand, to believe that God made man and endowed him with reason, gave him the opportunity to accept his offered salvation, and made his election of those who are to be saved conditioned upon their acceptance or rejection of His son, is to exalt our God to the highest pinnacle of glory in our own minds and hearts, and enables us to say to all men, seek ye the Lord, who is just and faithful to forgive and save every one who believes on His Son.

In conclusion, I desire to say that I do not know what Bunyan, Fuller, Spurgeon and others taught in reference to this doctrine. I do not stop to inquire, because they are not the custodians of my conscience, nor can they answer for me. The great trouble with the commentators on scripture has always been that men search the scriptures not so much to find out what is taught, but to find authority to bolster preconceived or previously imbibed opinions. They try to make scripture conform to creed rather than conform their creeds to scripture.

Now, let me ask Bro. Bowen one question, and I am done: Did Christ die for all, or only for the unconditionally elect?

Fraternally,

L. F. RAINWATER.

Why I Am A Baptist Only.

A DREAM.

BY R. G. HEWLETT.

NO. 12.

"Good morning brother Vangelistes," said I, on entering the ship's library one morning and finding my venerable friend reading there, "I have a nut I wish cracked."

"Well, let's hear what it is, I will crack it with pleasure if I can," replied he.

"There is my nut," said I. "I read in this book you gave me, that 'every scripture inspired of God is also profitable for teaching, etc. Now in the first part of this book, that which is called Genesis, about a seven years famine in Egypt and of Joseph acting as prime minister for the king. There were seven years of plenty, just preceding the seven years of famine, in which Joseph gathered a vast amount of corn, preparatory for the famine of which he had been told of God. When the famine came and the Egyptians had consumed all the corn they had, they came to Joseph to buy. The first year they bought grain with money, the second year with their flocks, and the third year with their lands, finally they sold themselves and family for bread, so finally Pharaoh had all the money, and owned all the stock, and all the land and the people, except the priests and their property. So Joseph governed the people and fed them until the famine was over. And then furnished them seed and land and set them to farming and required one fifth of all they made for Pharaoh's part. And this rent law became perpetual."

"And you wish to know what we should learn from this? well, we might learn several things, but the first I think is this: We should imitate them, by giving every thing that we have and are to Emmanuel, only we should begin where they ended. They sold themselves last, but we should give ourselves first, as Paul says of the Macedonians, 'First they gave their own selves to the Lord, and to us by the will of God.' While the Egyptians began with their money and ended with themselves, we must begin with ourselves, and then all that we have must follow. The Macedonians gave themselves to Emmanuel, and to Paul and Timothy who were Emmanuel's agents, as Joseph who was Pharaoh's agent. So Emmanuel has agents now who are au-

thorized to receive donations for Him.

When my wife gave herself to me, (I have a wife as you know,) she also gave me all she had, so herself and all she owned became mine. When we became espoused to Emmanuel, so as to form one of His church, called his bride, as Paul says, "I espoused you to one husband, that I might present you as a pure virgin to Christ," our Emmanuel, all that we have through our espousal is given to Him, to be used by us for the promotion of His cause upon earth. Paul also tells us, as you see, that what these Macedonians did in giving themselves was done 'by the will of God.' And we know from what he further says, that after they gave themselves they showed that they were willing to part with their property for Emmanuel, and did so to promote His cause. If we are Emmanuel's servants we must know also that we are simply His agents to use what is in our possession for His glory. This Emmanuel shows that he requires of us, when he says: "Therefore, whosoever he be, of you that renouneth not all that he hath cannot be my disciple." All that we have must be given up to him or for him. Further he says:

"Again, the kingdom of heaven is like unto a man that is a merchant man seeking goodly pearls; and having found one pearl of great price, he went and sold all he hath and bought it." "When this man had parted with everything he had for the pearl, he owned nothing but the pearl; yet the pearl was equal in value to everything he parted with. In our case we part with everything we have for Christ, and in getting Christ we get that which is of infinitely greater value than all that we parted with. With Emmanuel God freely gives us all things." "All things are yours," says the Scriptures.

Again, his commands and promises abound. "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

"Godliness is profitable, 'or all things, having promise of the life that now is, and of that which is to come; and no good thing will the Lord withhold from them that walk uprightly; and he that spared not his own son, but delivered him up for us all; how shall he not also with him freely give us all things?" When we place ourselves with all that we have at Emmanuel's feet, and realize that henceforth we are not our own, but that we have been

bought, redeemed by him with his son's blood, we are prepared to henceforth glorify him in our bodies which are his, and by the right use of all that he blessed us with. That henceforth we are simply his stewards.

"I fear there are but few who claim to belong to Emmanuel, that look at that matter as you do," said I.

"And great is the pity that they do not, for this is most assuredly the scriptural view of the case, and therefore, the correct view. Men shall have to give a correct account of the manner in which they spend, not only their time, but every dollar of the Lord's money that he places in their hands."

"A fearful account, I fear, will many who claim to love Emmanuel, have to render at the last day," said I.

"I almost tremble as I look back upon my own past life, and view what was probably the useless, and therefore, sinful expenditure of money that has passed through my hands. I hope never to forget the lesson you have taught me, and I shall try to be more watchful and faithful in the future than I have been in the past, and that whenever a nickle leaves my fingers, that I have reason to think that it is starting on a good mission."

"Well resolved," said Evangelistes.

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Here is what a Prominent Physician has to say who has had 35 years of active Practice of Medicine: "I have never before in my 35 years of practice given my testimonial or recommendation to any patent medicine, but there is a remedy, the result of which has come under my own observation; for there is no Disease which has so baffled the medical skill of all ages as RHEUMATISM, and to find a Reliable remedy for the same. At last we have found it in '5 DROPS,' manufactured by the Swanson Rheumatic Cure Company, Chicago, Ill.

The "5 DROPS," has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases, for some time ago, I had among others several Rheumatic cases, under my treatment and prescribed for these patients the very best Remedies which I skillfully selected, but without desirable results. I then heard of "5 DROPS" and of its Wonderful Cures, and prescribed it to a few patients who found relief from its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office without Crutches and told me they were perfectly Well. They gave all the credit to "5 DROPS" and to "5 Drop" Plasters and this is their testimony to the Swanson Rheumatic Cure Company for their kindness and for the efficacious way in which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with.

C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

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Woman's Work.

A Woman's First Duty is at Home.

"A woman who is not strong, and yet has to perform the multifarious duties of house-mother and home-maker, must learn to recognize her limitations or she cannot get through her task with satisfaction to herself or her family," writes Elizabeth Robinson Scovill in the August Ladies' Home Journal. "She must learn to economize her strength and not fritter it away doing unnecessary things, which some one else can do as well, that she may have enough left for the important demands that no one else can satisfy. She must balance the claims of charity, society and her own household, and resolutely refuse to be pushed beyond her powers of endurance. It is hard to shut one's ears to what seems a call to duty, but to the wife and mother home is the first duty, the special field given her to cultivate, and her part may be only to train and support the workers whose business and duty lie outside in the world."

A Prayer.

Why is it, Lord, this sin-tossed soul,
With all its longings up toward Thee,
So barred and fretted, crossed and bound

With manacles of clay should be?
Lord, I would loose the fetters drear;
Unbind my soul to love and Thee;
Take out the dross; let every tear
Wash out all pain and memory.

If in Thy mercy, Father, Friend;
Thou standest near to me to-day;
O, let me touch Thy garment's hem,
O, speak Thou "Peace" to me, I pray!
Help me to know—"A little while,"
And all earth's joys and woes are past—

O, grant Thou me the rest prepared
For weary souls at last—at last!

LENA M. HOBBS.

Brookhaven, Miss., Nov., 15, 1899.

Sunday Evening Thoughts.

Now and then, along life's highway, with its hillocks that mark the resting places of the dead, and its human faces, with their scars and seams, that tell the conflicts of the living, I think—"There are other graves than the low, green mound, where our friend and kindred lie."

What graves? We live our lives and dig our heart-graves day by day, where no one hears or sees but God and the night time, perhaps, when we weep over our buried dead—over good intentions misunderstood, soulful efforts come

to naught; over warmth and welcome that brought but silent scorn; over the memory of a sunny life, perchance, in the shadow of disappointment and regret. And yet, when the rosy dawn tinges the eastern sky, we turn our earth-stained faces heavenward, thankful that the darkness will cover our secret and the night-time guard our graves, while we go forth in the light of day to "strengthen the things that remain, and to learn more faithfully, hour by hour, to endure hardness as good soldiers."

Is this a picture of the imagination? Would that it were! O, friends! Let us be mindful, lest an o'er-fraught soul with its strength already tried, sink irretrievably beneath our condemnation or suspicion, our criticism or distrust. In behalf of these burdened ones I plead—those who silently bear the stings and arrows along the way. I beg for more tenderness; more patience; more consideration; more forbearance; more charity from one to another, remembering that every heart knoweth its own bitterness, and that your burdens may be lighter than your neighbor's.

I have lived to feel that I would rather bring brightness into the sad and weary face of some earth-worn pilgrim, or lighten the heart of some true, brave soul, no matter what his circumstance or condition, than to win the favor of princes. I had rather sacrifice my pride or pleasure, though I may not always do it, and bear the censure of the many for righteousness' sake, than by word or deed help to make a grave in any heart, where memory will tell and the judgment reveal, that I, a Christian was unkind, discourteous, faithless or uncharitable to any of God's creatures.

May the Lord give us strength in our weakness!

LENA M. HOBBS.

Sunday, March 21, '97.

Bowling Green, Mo., July 13, 1899.—To Dr. E. W. Hall, St. Louis, Mo.: Dear Sir: We have been selling your Texas Wonder, Hall's Greatest Discovery, for two years and recommend it to any one suffering with any kidney trouble, as being the best remedy we have ever sold.

Yours truly,

PURNELL & DAVIS.

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If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

143 Psalm.

This Psalm is attributed to David, and is one of the most beautiful, as well as earnest prayers in the Bible.

It is supposed to have been composed during the rebellion of his son Absalom. David is not alone praying for deliverance, but feeling in his heart that his sins have brought this great trouble upon him—prays for forgiveness.

God had wonderfully blessed David, and had brought him safely through his troubles during the reign of Saul, who sought his life, and had finally made him King of the Jewish Nation. The Psalm might properly be divided into four parts.

1st. He prays forgiveness of his sin, grounded on God's promise.

2nd. He tells his troubles. The enemy is about to overpower him.

3rd. He finds comfort in remembering the days of old, when God helped him.

4th. His petition, together with his reason for doing so.

In the first verse he says, "Hear my prayer, O Lord, give ear to my supplication." Which means, "hear and answer my prayer." Thou art a faithful God and righteous.

God has promised to support us in all our difficulties, and though even our children should forsake us, yet He will remain true.

This is applicable to us, even as it was in David's time to him—if we trust God. His promises are sure, and He will never forsake us.

He is faithful and righteous and cannot violate His promise.

The Psalmist here, does not ask God to answer or grant his request because he had done anything worthy or deserving, but because of the faithfulness of God, and the promise that he would answer prayer.

In the second verse he says, "Enter not into judgment with thy servant."

David realized that if God should judge him according to his deeds or worthiness, that he would be ruined, lost, his ways like ours, was evil in the sight of God. His ways were full of corruption, and God's justice, if he should enter into judgment, would require him to punish, hence he says, "Enter not into judgment with me." No living soul can be justified in the sight of God's justice and righteousness according to our deeds; the only way we can be justified is through Jesus.

In the third verse he says, "The enemy hath persecuted my soul, and made me to dwell in darkness."

This may allude to the fact, of David's having to take refuge in some cave or hole in the earth, to escape from the unnatural persecution of his son, just as he had to do years before, when Saul sought his life.

But we can apply it to our own condition in this way: Satan, the great enemy, is pursuing us, seeking to destroy our souls. He is continually tempting us to commit sin; there is a continual warfare going on between the Holy Spirit and Satan. The Spirit pleads for all that is good, noble and true. The Spirit pleads for righteousness, and if we listen, and strive with earnest hearts to live upright, godly lives, we receive comfort and joy.

While Satan is as constantly tempting us to commit sin.

And, listening to his false and alluring propositions, yielding to sinful pleasure, we soon sink, and become filthy, loathsome creatures in the sight of God and disgusting in the sight of pure-minded men and women.

Satan smites us down to the ground, and makes us dwell in darkness of sin and corruption; and we become dead to all that is good and true. Then, when we realize our condition, when we feel sickened with vain, empty, worldly pleasures, we become blue and despondent, deeply depressed in spirit. Our hearts sicken, we feel that we have no friend to sympathize with us in our sorrow, and we are alone, without companionship.

David, seeing the trouble he was in, brought about by his sins, says in the latter part of the fourth verse: "My heart within me is desolate."

In the fifth verse, he says: "I remember the days of old." Ah! when we have sinned, and truly repent, we remember the joy we once had in the Lord. We remember, just as David did, how often he helped us; how often he smoothed our paths; how often he delivered us. Then we begin to trust him, and feel that his mercy has not left us entirely.

David, as he fled from his son, began to think of the time when he fled from Saul; and remembered how, in his great danger, God protected and cared for him, and how he led him safely through all of his troubles, and finally placed him in a position of great honor, as king of a nation.

Remembering all of this, in the fullness of his heart he exclaims, "I will trust in thee."

And his trust was not misplaced; for God cared for him, the rebellion was overthrown and David was restored to his honorable position.

Ah! Brethren, if God be for us, who can stand against us?

In the sixth verse he says: "I stretch forth my hands unto thee. My soul stretcheth after thee." We should be very earnest in prayer; prayer is the real desire of the heart, and no amount of beautiful expressions can take its place.

God looks at the heart, and reads the earnest desire therein. And I verily believe, brethren, that the most effective prayers we have ever prayed were silent prayers.

Have you never been burdened with an accumulation of sorrows, when you felt that there was little chance for you to conquer, when every thing seemed dark, and you felt like going off to yourself, and opening your heart to God, and when you did go into the privacy of your room, you realized that you had no language to express the anguish of your heart to God, and yet you come out of that room feeling better? God hears such prayers.

David was very earnest, he felt the need of God's help, therefore he stretched forth his hands, showing his eagerness, his earnest desire, catching at help.

Without this earnest desire, our prayers are vain. We must feel in our hearts that we need help, then we must reach forth and take hold of the promises of God, realizing that he is faithful and that his promises are sure.

David was anxious, he wanted an immediate answer to his prayer. In the seventh verse he says: "Hear me speedily, O, Lord." He was in a des-

perate fix. Absalom was pursuing, in a few hours he may be overtaken and slain.

Brethren, we ought to be anxious, life is uncertain, we know not when our existence will be terminated; hence we ought always to be in a state of prayer, and anxious for an immediate answer; for we know not when we shall be called. Sin and temptation is pursuing us, and we may be overtaken at any time.

In the eighth verse he says: "Cause me to hear thy loving, kindness in the morning." Probably David was praying at night. He had dispatched messengers in every direction to watch for the enemy and bring him word, and is now praying that God may so direct things in his providence, that his messengers may return with good news by morning.

Brethren have you ever had a loved one, sick near unto death, one whom you saw weakening daily with disease, and your physician said to you this night will be the turning point. At midnight your loved one will either rally or sink. Oh, how earnestly you prayed God for good news and how anxiously you watched the force of the physician at the appointed hour.

This was David's feeling in the dark hour of the night, when he prayed God's earnestly for good news. He also asked counsel, "Cause me to know the way wherein I shall walk." David had realized that his own wisdom counted for nothing. He possibly thought Absalom and his partisans were in possession of all the country, and he now asks God's advice as to what direction to take.

Brethren, Satan is in possession of a great portion of our country, and we should ask God to point out our paths in which we should walk, in order that we may avoid temptation and sin, we are nothing but human beings, and liable to sin, and should ask God's guidance, that we might avoid temptation.

In the ninth verse he says: "I flee unto thee to hide me." David meant by this, that he felt God only could deliver him, and now that he had come, he had a right to demand of God, that he should be protected, and he had the right to make this demand for God had promised. And brethren, we have the right to demand God's blessings, when we come in the right spirit, because God himself has no right to violate one of his promises.

In the tenth verse he says: "Teach me to do thy will." David realized that the only safe state a man could be in, was in doing the will of God, and it is just as applicable to us to day, there is no safety for us except in doing the will of our Heavenly Father. And Brethren, I sometimes think it is presumption in us, to rely upon the idea, that as we have repented, and as we say and believe, been regenerated, to go on, carelessly and indifferently failing to do those things, which we know God wants us to do, it is a sin to presume upon God's love and mercy by failing to do his will as near as we can. We ought to pray God to lead us by his counsel, and aid us in doing his will.

In the eleventh verse he says: "Quicken me O, Lord." David was in great trouble, his hope was almost dead, his heart was sinking with fear, and he asks God to quicken, or enliven it; through off this deadly fear, give me courage Lord, brace me up.—"Thou

perate fix. Absalom was pursuing, in a few hours he may be overtaken and slain.

Art God," for thy righteousness sake, bring my soul out of trouble. We, all of us, at times get into a condition of gloom, our hearts become faint, and our hopes almost die within us, but if we will go to God, he will lift us up, and comfort us, and give us grace to bear all things.

In the twelfth and last verse, it would appear to the careless reader, to be, a prayer for vengeance, but it is not. He says: "And of thy mercy cut off mine enemies, and destroy all of them that afflict my soul; for I am thy servant." He prays this, for the sake of the kingdom, that wickedness should not rule. The steps taken by Absalom, was conclusive that even morality, yet less Christianity, would have no countenance, if Absalom should reign. And David being God's servant, it was best that the wicked should be destroyed, those who would try to overthrow the Kingdom, in which God was recognized as the King of Kings.

In conclusion, let me again call your attention to the tenth verse: "Teach me to do thy will." This I consider the most important part of the Psalm for us to consider and actively act upon. David realized that the only safe state a man could be in, was in doing the will of God.

The great essentials to a Christian life is obedience to God's will, in order to be obedient, we must know his will, and in order to know his will, we must avoid self reliance, we cannot depend upon human experience, and conscientiousness in obtaining this knowledge, we are too apt to be led astray by our own desires, let us rather be, as David was, conscious of our own impotency, in seeking this knowledge, and let our prayers ever be, "Teach me to do thy will."

J. M. H.

MEDITATIONS.

H. F. S.

The Great Teacher.—Jesus was the real, the matchless, teacher. No one has ever approximated him. He caused others to know, he communicated, that which he taught. Moreover, his knowledge of men was so thorough, his sympathy with them was so deep and real, his courtesy so uniform and manifest that he drew men out, onward and upward—he educated them. He opened their eyes and caused them to see, no only the doctrines which he taught, but all around them, and especially themselves and their Teacher. He touched and inspired and uplifted men. His words were inspired and remain God-breathed. They "are spirit and they are life." O, matchless, Divine Teacher, we would hear thee, that we may live, we would love thee, that we may understand thee; we would obey thee, that our knowledge of thy teaching and thyself may be enlarged and confirmed!

Purity of Speech.—The gift of interesting and instructive conversational power is superb. It may be a spring of sweetness and purity, or a fountain of bitterness and corruption. We are not careful. Every Christian, especially every preacher and teacher, should be clean of speech. Paul says: "Let your speech be always with grace, seasoned with salt." That is, let your words come

through a gracious disposition, and be pure and salutary, clean in themselves and cleansing to those who hear them. We should not be satisfied to throw out at times lumps of salt, but see to it that our conversation is seasoned with it. Teacher of the holy Jesus, as you stand in the pulpit, or before your class, be pure in your speech. In private conversation, put "filthy communications out of your mouth," abhor smutty jokes. Will our bright and brainy Christian boys and girls give heed? Will they not avoid all words that burn and parch, sting and stain? How shall we secure and cultivate this grace? By having our hearts purified by faith in Christ. O it of the abundance of the heart the mouth speaketh.

PREPARATION FOR THE PULPIT.

Get the Message.—A sermon is not a speech, but a message. A preacher is not an orator, but a messenger. Preaching is the communication of divine truth to men through men. It is the duty of the preacher to deliver God's message to men, reprove divine thought, explain, illustrate, apply it. How careful and diligent he should be in getting his message. He should study the Scripture which he wishes to teach, meditate upon it, let it soak in and take possession of him. "What does the Spirit of inspiration mean here? I am willing for him to speak out just what he wishes to say. I do not look for a new revelation but I crave and expect help to understand the old one." He should use helps, but not allow them to become hindrances. God's inspired message will inspire and uplift and bear him along.

Prepare the Messenger.—This is as important as the preparation of the sermon. It is essential to the highest efficiency. It is the preacher's duty not only to deliver Christ's message, but also to convey his spirit. How can he convey the spirit, the mind, of Jesus unless he himself have it? How to secure it? Abide, dwell, be at home, in Christ. Live in his presence. He seeks communion. Humbly, trustfully, joyfully respond. He is willing, anxious, to help. Having the sermon, let it take possession of you. Linger in the secret chamber of the Holy Spirit. Let nothing disturb this communion—nothing, not even the teaching of a class in Sunday School. Then go to the people with God's message and let the Holy Spirit use and speak through you. O for messengers of Christ who have "the spiritual passion," and speak with the authority of God and with the tongue and fire of a prophet.

Worth.—"That young man is worth \$700,000," his friend said to me. I said: "That is a large opportunity to be entrusted to the stewardship of one man in this section of our country. And asked: 'What is his profession, his employment?' His friend replied: 'Do? He needs to do nothing. His fortune under the wise management of a trusted attorney is continually increasing. He himself only eats, sleeps, dresses, dances, gambles, and works hard to rest and have a good time.' I answered: 'And yet he is a worthy young man; he is worth \$700,000. Is it not true that he only has that large sum of money, or really that it has him; and that he is worth absolutely nothing to ignorant, sinful, struggling, suffering mankind, and to the praise and glory of God?' I continued: 'Here is a young man of fine native endowment, large acquisition knowledge and wisdom, splendid instruction and training in one of our

best schools, true and pure and good, sober industrious, honest, kind, pious—in a word, a genuine Christian gentleman. You cannot set down his worth to humanity in figures; you cannot estimate his value in dollars."

Cure Stomach troubles, Cold Feet and Hands, Excessive Menstrual Flow, with Simmons Squaw Vine Wine or Tablets.

More Fruit.

This is a very searching word. As churches and individuals we are in danger of nothing so much as self contentment. The secret spirit of Laodicea, "We are rich and increased in goods, and have need of nothing," may prevail where it is not suspected. The divine warning, "Poor and wretched and miserable," finds little response just where it is most needed.

Let us not rest content with the thought that we are taking an equal share with others in the work that is being done, or that men are satisfied with our efforts in Christ's service, or even point to us as examples. Let our only desire be to know whether we are bearing all the fruit Christ is willing to give through us as living branches, in close and loving union with himself; whether we are satisfying the loving heart of the great Husbandman, our Father in heaven, in his desire for more fruit.—Andrew Murray.

If you feel Dull, Languid, Beaten-Down, Depressed, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

A Governing God.

When things get beyond your control, when you face an unknown future, and when trying conditions confront you, remember that there is a governing God in Israel, and that it is his to bring light out of darkness, joy out of sorrow, and hope out of despair. Be patient and acquiescent. Let the Ruler of the universe and the Lord of the individual manage affairs in his own way, and at his own time. Neither grow weary nor become too impatient. Roll upon a convenient-keeping God your cares, taking his dispensations as they come, and multiplying sorrow neither by distrust nor by foreboding. God unravels the future day by day, in our by hour, and moment by moment, accompanying the distribution with his supporting and sanctifying grace.—The Presbyterian.

Dr. M. A. Simmons Liver Medicine has since 1810 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

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MINISTERS and CHURCHES.

Dedication at Lumberton.

Lumberton is on the N. O. & N. E. R. R. where the C. L. & G. crosses it. This last road is one of the branches of the G. & S. L. heading for Natchez. It will be in running order to Columbia by Dec. 31st. The town of Lumberton takes its name from the main industry of this section. There are located here two large lumber plants, one of which is that of Camp & Hinton, one of the largest plants in the state. Its monthly pay roll is \$13,000.00. Our church at Lumberton is a small body under the care of Pastor W. E. Holcomb, supported in part by our state mission funds. With the assistance of friends, especially of two, in memory of their father who was a member of the church some years ago, and whose beautiful life is a blessed memory with all who knew him. The church has lately completed an attractive house of worship. The main features are an audience room with 240 sittings, and Sunday school room connected by folding doors and tower entrance. The whole forms a very symmetrical and beautiful building, and is a credit to this progressive town from whose mills is being shipped lumber to South Africa, South America and other foreign lands as well as to any section of our own great country.

The dedicatory services brought out a large crowd of attentive and earnest hearers. At the close of the sermon all the people were requested to stand, and the writer in behalf of the church gave the house to God for his worship and for the advancement of his cause.

May I tell the inception of this good work as I heard it from the pastor? One of the children in the house said one day: "Papa can't you build a church for the Baptists. Grandpa was a Baptist and he loved his church, and they so much need a house." "A little child shall lead them" has more than once been verified, and so with these words from the lips of sweet little Helen. The work took shape culminating in the beautiful church house that now is at Lumberton.

A. V. ROWE.

Offerings and Ordination.

On the third Lord's day of Nov., Brother Cochran preached in the First Baptist Church, Vicksburg, at 11 a. m., on "Building for God." The congregation made an offering of twenty-five dollars for "Ministerial Cottage," and one hundred dollars for "Church Building Fund."

At 7.30 p. m., H. C. McCabe and R. E. Waine were ordained as deacons, Brother Cochran, and Pugh of this city, assisting the pastor. Brother Cochran preached a short, plain and practical sermon, the pastor offered prayer, and Brother Pugh gave a strong and impressive charge.

PASTOR.

To Dr. Sproles.

I would like to ask again of Brother Sproles: Were the questions attributed to Cornelius prior to Peter's visit—such as is recorded in Acts 10:2—innate? or did they have their origin in some act of God upon Cornelius?

J. R. SAMPLE.

NEW LIFE AND HOPE

Is Found in a New Botanical Discovery—The Wonderful Kava-Kava Shrub.

SUFFERERS FROM DISORDERS OF THE KIDNEYS AND BLADDER, BRIGHT'S DISEASE, RHEUMATISM, GRAVEL, PAIN IN THE BACK, DROPSY, ETC., WILL UPON REQUEST BE MAILED A LARGE TRIAL CASE FREE.

Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego county, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that



was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort, commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all.

Sincerely yours,

(Rev.) A. C. DARLING.
The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific Cure and can not fail. Address, The Church Kidney Cure Company, No. 402 Fourth Avenue, New York City.

Bad Blood—Cure Free.

Eating sores, tumors, ulcers, cancer of the nose, eye, lip, ear, neck, breast, stomach, legs or arms are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible blood diseases, persistent sores, blood and skin blemishes, scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm). Skin eruptions, pimples, boils, itching eczema, scales, blisters, red or brown patches, blotches, catarrh, rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. B. B. B. does not contain vegetable or mineral poison. For sale by druggists everywhere. Large bottles, \$1; six for \$5. Send two stamps for postage on free sample bottle, which will be sent by return mail. When you write describe symptoms, and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

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Arrange to visit us after the crops are laid by, if not convenient to come sooner, which many are doing. I will sell these lands at prices ranging from

\$1.25 to \$2.50 per Acre, and on

Terms to Suit the Purchaser.

I have some well-improved lands at Hattiesburg at a low price, on easy terms.

Why spend your life plowing over hills and digging in roots when you can buy Level Land, capable of being improved into a condition in which a few acres will support a family?

Use the Opportunity While You May.

For further information, write to

L. E. HALL, Hattiesburg, Miss.

Deaths.

Frank M. Hardin.

Born May 30th, 1881. Died Nov. 11th, 1899. Funeral conducted by his pastor. Bro. Frank was baptized in August 1898 by Bro. T. N. Lusk, into the fellowship of Pleasant Grove church, Grenada county, Miss., and was one of our very best young members. He leaves a widowed mother, and several other relatives, and a host of friends to mourn his death. May the Holy Spirit comfort the bereaved ones.

CHAS. A. LOVELESS.

Graysport, Miss., Nov. 13th, 1899.

E. B. Conn.

Was born in Copiah County Miss., April 20th, 1848, died in Hazlehurst, Miss., Nov. 6th, 1899, aged 50 years 6 months and 16 days.

On Oct. 31st, 1893, he was married to Miss Pearl Gates. Four children were the fruit of this union. Two preceded him to the Spirit-land—his beloved and faithful wife, one daughter and one son, a brother, three sisters and a great host of friends are left on the time side of the river to mourn his death. In early life he professed his faith in the Lord Jesus and united with the Baptists, and at the time of his death was a consistent and honored member of the Hazlehurst Baptist Church.

Physically brother C. was a stout, vigorous man and struggled hard with the destroyer ere he succumbed to the inevitable. His suffering was acute and intense, yet he bore it all for days and weeks with heroic fortitude—not a murmur escaped his lips, not a word of complaint did he utter, but meekly and patiently endured it till the end came and then quietly passed away. His last utterances were, "I am so happy, so happy, so happy." Bro. Conn was endowed with a strong mind, great energy, noble qualities of heart and soul, of sterling virtue and generous disposition. He was therefore a recognized factor for good in any community. True to his convictions, loyal to his friends and granite in character. His death leaves a void no one else can fill. A tender father, a true husband, a good citizen, a humble Christian has left us and all feel the poorer.

An unusually large audience gathered in the Hazlehurst Baptist Church in attendance upon the funeral services where words of comfort were spoken to the bereaved by his old ex-pastor. Then the long procession in deepest silence wended its way to the Silent City of the dead where his remains were tenderly laid to rest, to await the resurrection of those saved by grace. "Into the eternal shadow that girds our life around,

Into the infinite silence wherewith Death's shore is bound,

Thou hast gone forth, beloved! and I were mean to weep

That thou hast left life's shallows, And dost possess the deep."

May the great Shepherd care for the children and comfort the heart-broken companions, for His own name's sake. Amen!

Nov. 15th, 1899.

Henry Fowler Young.

Henry Fowler Young was born January the 23rd, 1856, and died Novem-

ber the 18th, 1899. Was married to Miss Peachy Love, March the 4th, 1890. In September 1879 he followed his Lord in Baptism and since that time he has lived a consistent Christian life.

Bro. Young was one of the charter members of the first Baptist church in Leflore county, also one of the principal factors in building the church at Itta Bena, of which church he was a member. He loved his church, her cause and above all his Lord. His life was wrapped up in his master's work.

The day previous to his death, while talking to his family, he said: "My work is finished," and then gave words of encouragement and love.

He leaves a wife and four little children, an aged mother, two brothers, four sisters and a number of friends. We were grieved to give him up. Not our will but the Lord's be done. We feel our great loss but the Lord knows best.

"May we think upon his life."

Mark the perfect man,

And behold the upright;

For the end of that man is peace."

His pastor,

L. F. GREGORY.

KING, Rankin, Co.,

October, 21, '99.

In THE BAPTIST of September 28th there was a communication from W. S. Culpepper, headed "What Can be the Trouble?" He says, "If we get to heaven by keeping the Ten Commandments, then the atonement of our Lord has nothing to do with it."

Well, let's hear what the great Teacher has to say about it—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21. Read also to the end of the chapter.

Get your commission out and dust it, dear brother, and read Matthew 28:20: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Now what did our Lord command to be observed? Listen! Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matthew 7:12. Again, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titu 2:14. By grace we are convinced of sin; by grace we are led to believe and repent of our sins, and here is where the new life begins, and we enlist as pupils and servants of our Teacher and Master. "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put

my laws into their mind, and write them in their hearts." Hebrew 8:10. Now, brother, just lay aside your hobby of grace and faith alone. For as the body without the Spirit, is dead, so faith without works is dead also. James 2:26.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." St. John 8:31-32. The keeping of the law is done by grace through faith; what other way can we follow him who said—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." St. Luke 9:23. Is it possible that the great Teacher has told us to do that which we cannot do?

He certainly kept the law, and if we as believers in the atonement he has made for sin, to try to walk as He walked, do we make void salvation by grace? I have not so learned Christ. Brother C. wants a living witness "to put his hand on his beating heart and say 'I have kept the law.'" Why not take the word of God for a testimony, (if we do not believe it, we will not believe though one rose from the dead) hear what it says—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. St. Luke 1:5.

In conclusion read Ecclesiastes, 12:13. Fear God and keep his commandments "for this is the whole duty of man." When we shall have preached the whole gospel of Christ, it will not be said, "They have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace."

E. P. HARPER.

Mrs. Katie Husbands, Burns, Miss., writes: Have used Dr. M. A. Simmons' Liver Medicine many years. It cured me of Nervous Headache; gives quick relief in Heartburn. Think it much superior to both Zeller's and Black Draught I have used.

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The Modern Novel.

Only those whose duties make them conversant with the output of publishing houses have any idea of the flood of fiction that flows from the press week after week. One pauses in amazement to inquire where readers are found for most of it, and whether in issuing much of it, many publishers do not take the risk of bankruptcy. The latter inquiry, however, has a negative answer in the circumstance that such publishers keep right on placing volume after volume upon the market with indications of financial success, which prove that they have the right knowledge of the sort of intellectual provender demanded by their public. Yet it can be said,

we think, with exact truth, that of all the novels of American authorship published so far this year, but one has been noteworthy for pre-eminent ability; that only a few have risen to the level of mediocrity, and that the rest are virtually without excuse for being. Were these latter merely weak, pretentious imitations of something healthful and inspiring, their effect upon the intelligent would simply be to excite complacent wonder. But many of them embody the vicious speculations of diseased and ill-conditioned minds that are strangers to the springs of social virtue, and incapable of a sane and elevating outlook upon life.

Among them are novels that teach the young reader fatalism in its most offensive form. The sinner is to be excused as one who is in the grasp of a relentless heredity. He carries, perforce, the soul of his erring great-grandfather, or some other incorrigible ancestor, strapped to his own by bands he cannot break. When he, the sinner, who is generally represented as an amiable and well-intentioned person, would seek to do good, the wicked ancestor makes his course so difficult or impossible that there is nothing to do but surrender to his evil solicitations. The young person is thus persuaded that mankind, being a ghost-ridden race, no one is really responsible for the wrong he does, or, on the other hand, entitled to much credit for any good. The evil and the good are to be debited or credited to the ancestral ghost, whose life companionship we are all afflicted or blessed with. Thus do pretentious ignoramus travesty the imperfectly understood doctrine of heredity, dogmatizing within precincts wherein the highest learning is discreetly reticent.

Another set, influenced by the commercial drift of the time, are intent upon the commendation of money as the support of goodness. Their high priestess is Becky Sharp; and her motto: "I think I could be a good woman if I had £5 000 a year," is the summary of their gospel. Trite as the observation is, it is still true that there is no accounting for tastes.

It is when they come to deal with the master passion, however, that the novelists of the lower class are peculiarly dangerous. They are imitators, almost without exception, of writers who achieved some reputation for style, color and genre effects, and whose notions of life have been derived from the purloined, cafes and from what they have heard of the salons of Paris,

London and other large centers. Indeed, one of these persons figured in a New York police court not long ago, and, in explanation of his presence in immoral resorts, unblushingly alleged that he was there to pick up material for a novel he was writing. Nobody who had looked into his previous works doubted it at all. They all reek of the slum and gutter. It need hardly be said that such writers, when they attempt to pronounce the word "love" in the hearing of those of unsullied mind, do so in delusive falsetto.

It was Emerson, we think, who was driven to the decision not to read a book until it was at least ten years old. We commend the rule to the young, and to those who have charge of them, as one worth putting into practice in the selection of fiction, and it may be added that even such novels as are ten years old should be hospitably welcomed only when they have received certificates of good character from competent and reliable sources.—*Exchange.*

Toiling in the Dark.

Jesus had fed the multitude on the eastern side of the lake of Galilee. A crimson flush was on sky and sea. Evening mists began to gather. Through the deepening twilight the people were passing to their homes. From the grassy plain where they had been assembled hills arose, cloven by ravines. Wearied by the labors of the day, Jesus passed up into some secluded spot among these hills, that there, alone, he might hold converse with his Father. The disciples went down to the lake. Entering a boat they put out from the shore as night began to fall. As they rowed, the winds suddenly swept through the ravines and beat with savage wings the surface of the lake, until Galilee became a seething caldron of foamy billows. Tossed by the angry waves, the little boat creaked and strained while the waters overleaped its gunwales. Soon complete darkness heightened the terror of the dismal situation. The rowers had toiled nine hours and made three miles. Their strength failing, their divine helper absent, we do not wonder that, in that wild storm, they were afraid.

To all, at some time, some measure of the disciples' experience is sure to come. There are accumulating trials that fall upon many, and for long periods they are beset by contrary winds. It is so in domestic, in business, and in professional life. Many a night is

dark—very dark; and the faithless, unwilling to wait for the Redeemer and the dawn, make cowardly surrender, or, as sometimes happens, take the suicide's leap into the black gulf. The salvation of the Christian in like emergencies is his faith. Latent in the hearts of the storm-tossed disciples would appear to have been the belief that Christ would come. Their dread was not that he had deserted them; it was the fact that he "had not yet come to them" which augmented their fears.

Like them, we must all go out upon Gennesaret. There is no getting home otherwise. The sea rough, the night dark, Jesus unseen—of how many experiences are these the factors. The actual distress and danger are hard to bear; but harder still is the sense of the divine desertion. That falls on orphaned hearts like rime filtered from the freezing air.

In all such circumstances the one vital need is courage. As we toil in rowing the timid heart makes the unsteady oar. It will help us if we remember that there is always another side of our circumstances than the one which shows to ourselves. Observe the facts in the Galilean incident. Jesus knew the situation of the disciples. He had not lost sight of them for a moment. In his prayers uttered among the hills we may be sure that he prayed not for himself alone, but for all whom the Father had given him. Then in the hour of their supreme need, through the ravaging blackness, stepping over the white teeth of the waves, appeared the luminous, divine Form, saying, as he addressed the elements, "Peace, be still!"

Let us learn, then, when difficulties thicken, resolutely and courageously to bend to the oar. Christ is never far away, never forgetful. Let us remember that, though unseen, our almighty Friend is mastering every situation upon its unseen side. Trust in the supremacy of his love will control our faithless fears.—*Exchange.*

The President promises to deliver a short address at the tomb of George Washington, December 14, the one-hundredth anniversary of Washington's death. The ceremonies which will be quite elaborate, will be participated in by the masters of every Grand Lodge in the United States, except Pennsylvania, the rules of which body forbid the participation in public ceremonies. A salute will be fired from the guns at Fort Washington and several warships will be ordered up the Potomac to add to the impressiveness of the event.